

THE MOHIST MANIFESTO

The Mohist Manifesto

(On the Decadent Society)

Published by the Moralistic Societal Front
against Decadence

July 2024

COPYRIGHT 2024 BY THE MORALIST
SOCIETAL FRONT AGAINST
DECADENCE

PRINTED IN SOUTHEAST ASIA

ALL RIGHTS RESERVED

OTHER RECOMMENDED BOOKS TO READ FOR THE FURTHER UNDERSTANDING OF THE MOVEMENT

CORE PRIMARY (MAIN AND IMPORTANT) BOOKS

The Mohist Manifesto (On the Decadent Society)
The Mozi (Book of Master Mo), Mozi

OTHER SECONDARY (SUPPLEMENTAL) BOOKS

Essays on Civilization, Joshua Kyle T. Rovero
The Culture of Narcissism, Christopher Lasch
Pedagogy of the Oppressed, Paulo Friere
Rules for Radicals, Saul D. Alinsky
Surveillance Valley, Yasha Levine
Morality, Jonathan Sacks

Contents

PART ONE (The Great Disappointment and the Conditions of our Moral Society)	1
PART TWO (The Moral Labors of Resistance against a Corrupt, Blind and Decaying Society)	12
PART THREE (Towards the Ideal Society: The Great Renewal)	26

He who knew the signs of a decayed society, shall know that it is time to ponder and take action.

He who knew the morality of the people decayed with no principles to stay by, shall know the time has come to rehabilitate oneself and to others.

He who knew that the conditions of life becomes unbearable, shall know that the masses must resist against it.

He who knew the corruption of our institutions, shall know that our society can no longer be trustful.

He who is blind (to these facts), shall rot in his decadence, corruption and cowardice.

PART ONE

THE GREAT DISSAPOINTMENT AND CONDITIONS OF OUR MORAL SOCIETY

The conditions of our society had become unbearable in the modern century as time passes by forward. The people up in our modern society revel in their positions and have little regard for human life, and are inconsiderate, morally corrupt to the point the people are just mere punching bags, and indulge in the sin of decadence across society. They too, what is supposed to be a harmonious relationship between authority and people, have ignored the clamor of people who in their misery, blinded their senses to the shouts of "morality,

togetherness, and humanity" amongst themselves; the promises of a better life are forcefully taken from them, and with them, pocketed as nothing more than pesky things of power plays that had come to define our current society: our promises mean nothing to them. The moment they vote is the moment we surrender our voices to those who, cloaked in the guise of beautiful leadership, exploit our trust for their own perpetuation in power and enter a cycle of oppression and indifference, leaving us trapped in a relentless struggle for dignity and justice. So much for our institutions who see us nothing more than being chickens in factories, meant only for exploitation and eventual disposal, devoid of any recognition of our inherent worth and stripped of our basic rights, leaving us to grapple with the harsh reality of a society where the powerful thrive on our suffering and the pursuit of being humane seems like a distant, unattainable dream. In their eyes, we are just expendable and disposable.

And in their willful, foolish ignorance comes the decay of morality. The people of our world become rude and have become the ingrates of society. The average owner of a small business trying to survive harsh times and harsh realities is faced with constant and relentless threats from society within and above. For example, a customer is bad-mouthed after being taught what to do things correctly; the customer, who, instead of using his brain and think, starts shouting and throwing objects at the store owner for being "an incompetent cunt" even though he or she is trying to tell and argue to the customer to be patient or doing something far more important (i.e. peeing [because if you don't pee immediately, you will get kidney stones] or cooking food for his or her children), while the authorities, blind to these daily struggles, continue to impose unfair regulations and taxes, squeezing the last remnants of (and any form of) hope from those striving to maintain their livelihoods amidst a society that seems to have forgotten

the essence of mutual respect and understanding; and to the citizenry, the ordinary man who toils from dawn to dusk, finds himself ensnared in a web of bureaucratic indifference and societal neglect. The daily grind of labor, instead of bringing fulfillment, becomes a source of constant anxiety as the specter of financial ruin looms large, exacerbated by a system that favors the wealthy and the powerful. It is in these moments of despair that the true cost of our society's moral decay becomes evident. The erosion of empathy, the abandonment of communal bonds, and the relentless pursuit of individual gain at the expense of collective well-being have left us fractured and disillusioned.

In fact, because of this, ungrateful people who wish to destroy the lives of others, steal from the citizens who are poor and hardworking – and once they steal, they intimidate and terrorize the people. All the citizen has left, was nothing. *Nothing!* Nothing to spare, and he or she has to do it

all over again. And so the poor citizen, especially those running small businesses to feed their families, have no choice but to cry.

And thus comes the rise of a fatalist attitude, saying "I must endure my suffering", which is a wrong attitude, for the corrupt and decadent system perpetuates suffering – and wants you to perpetuate suffering, leaving the vulnerable to fend for themselves in a cycle of despair.

And to the citizen who dares to raise a voice against this injustice, the response is swift and unforgiving, met with threats, fines, or even imprisonment, ensuring that dissent remains muted and the status quo unchallenged.

They even said: "You're the one who's wrong, because you're defying our ego! You're the one who's making a mess!" even though their selfish, egoistic, inconsiderate, foolish, attitudeist person was the one who started this mess with! Whoever is angry, he is still morally and ethically ugly - this maxim remains true in our society

today. There is no discipline amongst themselves, imitating the barbarians of old who want nothing more to plunder and terrorize the soul of those peaceful men who are trying to fight back against a decadent society and a hard life, even more so in a decadent society. In fact: this has been justified by other people in order to commit criminal acts against each other - including homicide. A society bound to be violent and likes to kill people because they fall into good deeds (or to be taught) is a type of society that is rapidly decaying fast - for when there is no rationality, there is only aggression.

Then not only we have arrogant and foolish people, then comes these types of god-forsaken people: first are juvenile delinquents, who delight in chaos and disruption, reveling in their power to unsettle the peace of their communities. These misguided youths, often products of a system that has failed them, lash out in frustration and anger, seeking validation in

acts of defiance and violence. Their actions, while destructive, are cries for attention in a world that has turned its back on their potential and aspirations.

Secondly, there are the opportunists, who exploit the weaknesses and vulnerabilities of our society for personal gain and personal pleasure. These individuals, lacking any sense of moral compass or the absence of it, engage in fraud, manipulation, and deceit, preying on the trust and innocence of others. They thrive in the shadows, perpetuating cycles of corruption and injustice that further erode the social fabric.

Thirdly, we encounter the apathetic masses, those who, beaten down by the weight of constant struggle, have resigned themselves to a life of complacency and passivity - the great ingredients for the toleration of corruption and discord. Their silence, a testament to their despair, serves as a tacit endorsement of the status quo. They have lost all faith in the possibility of

change and renewal in the system and its people, seeing no point in challenging a system that seems impervious to reform.

And lastly comes the sinful people - the evildoers of our society: people who revel in domestic abuse, the mindless drunkards of society, or generally the people who really love the idea of abuse, and other things of sin and immorality are of the greatest signs of a decadent, hedonistic, incompetent and inefficient society - one in which the good people are not very comfortable about and around - especially to good women who work at night, overtime who wanted to support their families and think about their conditions. God knows how lamentable our society has become.

The decay of our society is not merely seen in the erosion of institutions, but also in the very fabric of our daily interactions across society, and from the individuals to groups in all the facets and realms of the society. Hell, even the young ones imitate the actions of all moral

corruption and have become embodied with it. Trust, once the bedrock of community life, has disintegrated, replaced by suspicion and fear. Neighbors no longer look out for one another; instead, they compete ruthlessly, believing that in this unforgiving world, it's every man for himself. The bonds that once held our communities together have been severed, leaving us isolated and vulnerable.

In such a society, the call for moral rejuvenation becomes not just an option, but a necessity. It is a call to awaken from the slumber of indifference, to recognize the inherent dignity in every individual, and to strive collectively for a more just and humane world. This requires a path forward that demands courage and solidarity - something that the people of our society lacked with, a willingness to confront and commit to combat the forces of decay and to rebuild the foundations of our society on principles of empathy, respect, and mutual aid. Only then can we hope to transform the

pervasive darkness into a beacon of hope and progress for future generations - only if the people are not blind to the rotten conditions of our society. Again, let me restate: their actions, unchecked and unpunished, reinforce a culture where the powerful exploit the weak with impunity.

In the absence of accountability, these sins become normalized, further entrenching the societal decay. We are left with a stark choice: to either rise against this tide of corruption and immorality or to succumb to the darkness that threatens to engulf us all.

All that is left is one thing: we are heading towards greater societal decay, and are heading towards our collapse.

Is this our nation?

Are we really worthy as a people?

But here, with such degeneracies in society began to spread and threaten our nation forward into collapse because of our decadence, one thing is notable for sure in such dire times:

Our society is supposed to live a healthy, cooperative and peaceful life, not a morally degenerated one!

PART TWO

THE MORAL LABORS OF RESISTANCE AGAINST A CORRUPT, BLIND AND DECAYING SOCIETY

We will start to begin to say the first remedial step in such a society is to **change their mindset**. Yes, change their mindset; starting from the inside first and become a new man, then encourage others to change themselves together - from individual change, to societal change in the people; that is the aim.

Here, the basic forms of resistance manifest itself in the form of defiance against the oppressive norms and corrupt systems that have shackled our society. It

begins with a reclamation and the restoration of moral integrity as well as a commitment to uphold justice and compassion in every action. By fostering a common culture and the mindset-ideal of accountability and solidarity amongst all good and noble men, we thus pave the way for collective resistance against the decay that threatens to engulf us - the decay caused by hedonism and decadence in society that is the great damnation, the greatest plague of all. Our current mindsets of tolerance - the tolerance of societal decay - is something that holds the forward march of progress in society; here, we should embody the ideas of being considerate of other people and having basic empathy to the people of the greater society as a first step; then encourage a broader awakening to the social consciousness of our society to cultivate a transformative movement towards a more just and equitable future for all. Here, we examine our actions in society and begin the process of examining our actions critically, ensuring

they align with the right mindset, the right actions, the right principles, thus igniting a profound shift towards sustainable societal change rooted in compassion and mutual respect.

If we cannot change our mindset from deviancy to properness, then nothing will happen, and our society will still be in its rotten decline forward. If a person has no moral and societal consciousness in the world, he or she will continue to perpetuate the cycle of decay and moral erosion, perpetuating the very systems of oppression and injustice we seek to dismantle, thereby hindering any hope for genuine societal progress and transformation - which is something the people for a thousand generations clamor and demand for change with! Remember: "Any virtue that does not spring from the heart will not remain, and any (result of) action that is not aimed at by one's self will not stay." (Mozi) So begin with the self, then work your way of moral

reform starting from you to the greater society.

He who does not change his mindset and remains entrenched in the values of deviancy and decay will be the very anchor that prevents society from moving forward, perpetuating the vicious cycle of moral erosion and systemic oppression, ultimately stifling the collective efforts toward meaningful and lasting transformation.

And that is why here, anyone that has a lack of Self-analysis and Self-reflection - those people who are flighty and superficial - has no success in championing good virtues amongst people, and have the will, to form a mass movement for moral rearmament. There shall by no empty rhetoric nor empty actions: one needs to do, and think, to have any success for any form of reform!

And another thing: he who has crab mentality - the tendency to sabotage others' progress out of envy or competitiveness - cannot attain moral stability, for the constant

undermining of your peers with hateful vigor leads to a violently destructive society, an unstable one perhaps.

And he who adopts the "come what may" attitude - a form of fatalistic resignation - is a blind man that cannot see the real side of our society, and tolerates the spreading stink of decadence, hedonism, and corruption prevalent in our society.

Remember a quote from Mozi and his book: "Nowadays, if the noble men of the world truly wish in their hearts to abide by the Way and bring benefit to the people, they must start by examining the basis of humaneness and morality/justice" (Mozi). One needs to change and examine oneself before taking action with others by reforming other people and make a group dedicating to reforming society. A person with an impure heart, ignoble intentions, and unrighteous mindsets will never succeed in reforming society and will always fail and collapse.

And so, comes a question: *"What kind of ideas one needs to have to trigger a massive societal change from something simple?"* you ask.

A suitable idea, a suitable principle for this next step was the idea of **Impartial Care**. What is Impartial Care? This is an idea, in its simplest and its most concise form, that emphasizes treating all individuals with fairness, empathy, and equity, regardless of their background or circumstances, thereby fostering a culture of common benevolence and the abolishment of the egoistic self towards selflessness, leading to mutual and humane respect essential for catalyzing widespread societal change towards greater justice in the society - the justice of life. Thus, we have to abolish everything negative, everything that is detrimental in our society and in ourselves, casting out the old identities of decay towards the creation of a respectable and renewed humanity as a will.

To further explain: Impartial Care is a foundational principle of Mohist philosophical thought, advocating for an equitable approach to social relationships and to social relations. This concept goes beyond mere tolerance, as in the concept of tolerance in the West, which is false and foolish as well as corrupt, because Western “tolerance” allows bad men and women to flourish in society (no wonder people dislike its idea of “freedom”, while true freedom shall consist of the idea of the Impartial Care - true freedom manifest); it calls for active and genuine concern for the well-being of others, transcending the partisanship of peoples, a nonobjective culture, and personal prejudices into a cooperative and equitable society in the spirit of the moral life. By embedding Impartial Care into the fabric of society, we create a moral standard that prioritizes collective and harmonial unity and mutual aid. This shift is not only essential for dismantling oppressive structures but also for fostering a community

where every individual feels valued and supported, thereby catalyzing true and lasting societal transformation. Remember: “Without [Impartial Care], there will not be the means to receive the visits of feudal lords, and within, there will not be the means to feed the hungry and clothe the cold, or to care for the old and feeble.” This is why the concept of Impartial Care is important.

To achieve a society under Impartial Care, one needs to abolish the spirit of selfishness, a self-serving attitude common in many people. One needs to kick out the feelings and ideals of envy and competitiveness with each other, and shall be replaced with the idea of cooperation and collective unity amongst people. Should this continue, society will be dysfunctional and be close to worthlessness because of moral decay. Anything that dampens the cooperative and the community spirit, and indulge in the trampling upon the rights of others, will never have a perfect society - a society under Impartial Care.

With the right mindset and the idea of Impartial Care as an ideal, we can then move forward towards our next goal: the aim of **Revolutionary Reform**.

The fatalistic attitude of society demands that we have to unshackle our attitudes to the decay of society into a will and force for the remaking of society all under the idea of Impartial Love; and with the people having the right mindset, this aim of revolutionary reform can become a reality. By embracing Impartial Care, individuals transcend selfish desires and biases, focusing instead on the well-being of others and the community as a whole - from an egoistic regime into a communitarian regime of cooperation. This shift sparks a chain reaction, inspiring others to reconsider their actions and embrace empathy and fairness in their interactions because of the principle of a regenerating social consciousness. As more people adopt this

mindset and its ideals, societal norms begin to shift, laying the foundation for a broader construction of a new mass front of people who seek true change. This **mass front** of like-minded people is unique in the sense that they are unified by a shared commitment to dismantling societal decay and promoting ethical principles. Through collective action rooted in impartial care and mutual respect, they work towards forging a more just and compassionate society, transcending individualistic pursuits for the greater good. This concept of our mass movement represents a transformative force capable of challenging entrenched systems of oppression and paving the way for enduring societal reform – to state in the Mozi: **“When principle, method, learning, duty, humaneness and morality/justice are brought together as one, they are all, on a large scale, means of bringing order to the people, and, on a small scale, means of serving as an official.** Distantly, they should be implemented everywhere. Near at

hand, they should be used to cultivate the self. One should not abide what is not yi. One should not do what contravenes principle. One should devote one's efforts to furthering the benefit of the world. One should take every measure to achieve this objective. If something is not of benefit, one should stop. **This is the way of the noble man.**" And so this tenet alone is our basis for the adoption of our ideal-construction of the concept of the mass front.

Revolutionary Reform under the banner of Impartial Care requires dismantling entrenched systems of oppression and replacing them with structures that prioritize human dignity and mutual respect. It entails challenging corrupt power dynamics that perpetuate social decadence and the obstacles that prevent the development of society towards a moral one, and advocating for policies that uphold fairness and compassion with and for others. This reform is not merely about superficial changes but a deep-seated transformation of

values and priorities within society. It calls for individuals and groups to confront their own biases and privileges, and once successfully confronted and reformed, band together to achieve a common goal of societal reform - leading one forward to committing to a path of continuous self-improvement and collective action. He who does not renew or reform shall witness the decay of their society to the right path.

Here then requires the abolishment of one of the greatest social cancers of man: the lack of initiative and its passivity. Why? Because without active engagement and a proactive stance, the societal decay will persist, and the status quo of inequality and injustice will remain unchallenged. By fostering a culture of active participation and responsibility, individuals can contribute to meaningful change, ensuring that the principles of Impartial Care are not just ideals but are put into practice. This active engagement is essential to building a society where compassion, humility and morality

are put in the service of all humankind. Remember: "The people will not obey orders except when they are ordered with love and held in confidence." (Mozi)

To achieve a stable form of revolutionary reform through a mass front with the right people and the right attitude, one needs to **exalt worthiness** by recognizing and promoting individuals who demonstrate moral integrity and commitment to the common good. These worthy individuals serve as role models, inspiring others to adopt similar values and practices, thereby fostering a culture of virtue and ethical behavior. By prioritizing merit and moral excellence, society can create a leadership that is both just and effective, capable of guiding the masses towards meaningful and sustainable reform. This process of exalting worthiness ensures that the ideals of Impartial Care are upheld at all levels of society, paving the way for a more morally stable and ethical society to be achieved.

Therefore in summary, we outline here the three ingredients of resistance against a decadent, corrupt society:

- *The change of mindsets and attitudes towards the right one;*
- *The adoption of Impartial Love as a basis for all societal and political action;*
- *Once people have the same attitudes and same mindsets, and is not blind to the corruption of society, he or she can begin the creation of a mass front with the morally awakened masses;*
- *The exaltation of worthiness and the destruction of all negative traits; and*
- *The commitment and adoption of the idea of revolutionary reform in society.*

If all of these conditions are met, and the societal and political will achieved and controlled by any means possible depending on the conditions and circumstances of our society and its people, then the process of renewing society again from its decadence to a healthy society can begin.

PART THREE

TOWARDS THE IDEAL SOCIETY: THE GREAT RENEWAL

Now that we have societal and political control over all aspects of society, what should we do next?

Here we aim for the long road towards the **Great Renewal**: as transformative changes are necessary for society. We envision a return to a golden age of harmony and moral uprightness, a time when people lived according to the principles of righteousness, propriety, and mutual respect. This concept reflected our broader vision for societal reform and the importance of moral leadership in achieving

a just and harmonious society - all under Impartial Care as the force of idea.

How should we achieve the Great Renewal? First, we shall **adopt a government system that exalts worthiness and unity**. Here, we emphasize the importance of selecting leaders based on their abilities and moral character - good moral character - rather than on their social status or connections, something that in our system that is responsible for the worsening of our society and takes its decadent embodiment, all because the people in power have no moral characters of their own. This new system starts with the selection of the most capable individual as embodying the principle of righteousness and benevolence, who then appoints worthy and capable officials at various levels of government. These officials must be dedicated to promoting the good common welfare of the people, adhering to a unified standard of benevolent and beneficial righteousness that aligns with the principles

of justice and benevolence - all under the watchful eye of Heaven (God), and with a system of government based on accountability and transparency - one of the necessary key components in constructing the perfect government system - the watchful eye of the moral masses.

This too, is the reason for our advocacy of a **meritocratic system** where rewards and punishments are used effectively to encourage moral behavior and discourage wrongdoing - that is, supported by a justice system based upon strong laws aimed at reforming the people and of the institutions of society, all with the establishment of a new and renewed institution: the Societal Commission for Good Government and Moral People (SCGGMP), one that ensures the system will be in place and aims for the elimination of all kinds of corruption and decadence inherent in the greater society. We believe that the rulers should be chosen from among those who have demonstrated their ability to

govern wisely and justly (as with the previous concept) by way of participatory direct democracy: a system where citizens directly engage in decision-making and policy formation, so that no elite can have a monopoly in government and regress - doom - the entire society into its rotten decadence again. This method ensures that the government is led by individuals who are committed to the public good and capable of making decisions that benefit society as a whole. By rewarding those who act in the best interests of the people and punishing those who do not, the government can maintain order and promote a culture of virtue in our society.

The two last sentences are our concepts to a new kind of meritocracy: an **ethical meritocracy**, the idea of a societal system where advancement and rewards are based on both good and beneficial merit on the basis of positive contributions to society and ethical considerations, ensuring fairness and integrity in decision-making.

And finally, our ideal government must be grounded in the principles of **universal love (see previous chapter) and mutual benefit**. We contend that rulers should love the people as their own children and work tirelessly to eliminate harm and promote welfare. This love for the people should manifest in policies that ensure equitable distribution of resources, protection from harm, and opportunities for all to prosper. By aligning the government's actions with the principles of universal love and mutual benefit, society can achieve harmony and the well-being of all its people.

Now we have a basic concept of government, then comes our aspiration on how to renew the greater society.

First, we want to **reform the youth and reeducating the old and matured** by means of reforming education not based only on form and substance, but based in direct action and moral creativity - all rooted in moral and ethical values, one that builds good moral characters instead of ignoring

them entirely. By instilling a sense of responsibility, respect, and empathy from a young age, we can cultivate a generation that values communal well-being over individual gain. We want for an education system that removes all possible immoralities, decadences, and in general – bad moral character – in the youth and transition forward into a new man: noble, spiritual, virtuous and ethical, and creative.

Educational institutions should emphasize the importance of Impartial Care and the imperative ideal of developing the skill of people - the skill of ethically choosing the **Greater and the Lesser**: a Mohist ethical idea in which people can make clear distinctions between right and wrong, beneficial and harmful, as well as resolving doubts - teaching students to act with integrity and consider the impact of their actions on others. This approach will help to rebuild the moral fabric of society, ensuring that future generations are

equipped to uphold and propagate these values.

Secondly, we must revitalize our communities by fostering environments that **encourage mutual aid and cooperation**, all under the principle of frugality. This can be achieved through community programs and initiatives that promote social bonding and collective problem-solving. Local governance should empower community leaders to address issues collaboratively, ensuring that the needs of all members are met. By creating spaces where individuals can connect and support each other, especially in hard times and in times of need, we strengthen the social cohesion necessary for a healthy, functioning society. Remember, it is our desire, want and will (and we have clamored for this for so long) that it is our moral duty for people to love one another and live harmoniously.

Thirdly, economic reforms are essential to ensure a fair distribution of wealth and opportunities, one based on the

tenet of an economy of frugal expenditures: here, we encourage an **economic ideal of frugality (non-wastefulness)** and the great and efficient use of resources. To do this, we must address the systemic inequalities that have allowed a small elite to accumulate vast wealth at the expense of the majority. This can be done through progressive taxation, social safety nets, and policies that promote economic justice. By ensuring that everyone has access to basic necessities and opportunities for advancement, we can reduce the desperation and frustration that fuel societal decay. Furthermore, to achieve this economic ideal, we will prioritize the efficient use of resources and eschew unnecessary luxury and waste, thus fostering a society where everyone benefits from the collective wealth and labor.

Fourthly, our healthcare and social services must be reformed to reflect the principles of Impartial Care. Access to healthcare, housing, and other essential services should be universal and equitable,

ensuring that no one is left behind. By addressing the root causes of social and physical issues and providing comprehensive support, we can help individuals and families lead healthier, more stable lives.

And finally, the **idea of cultural renewal** is vital. We must celebrate and promote values that foster unity, respect, and compassion. This can be achieved through the arts, media, and public discourse that highlight positive role models and ethical behavior. By shifting the cultural narrative away from materialism and individualism towards communal well-being and moral integrity, we can inspire a collective commitment to the Great Renewal.

Here thus we aim, for such goals may be lofty, others stating that it is impossible; but remember that the right people with the right mindset and with the right ideas, can succeed in any situation in all kinds. He who does not commit, will fail; he who does not utilize to the best of its

abilities, will also fail. He who is corrupted and falls into the stink of decadence, will be much worse than fail – a disgrace would be the result of this one.

WHAT IS THE MORALIST SOCIETAL FRONT AGAINST DECADENCE?

He who acts, fights.

We are a leaderless resistance group united by a shared vision of rebuilding society under a moralist and Mohist vision. We operate without hierarchy, but are bounded in one will and spirit, with discipline - and thus we harness collective wisdom and mutual support to challenge moral and societal degradation, which causes oppression. Our strength lies in our diverse skills and backgrounds, empowering us to effect meaningful change from the ground up.

He who knows, acts.

**Read and resist.
Don't submit to injustice and
corruption.**

